

The final stage was that the whole threefold characterization of ideal holy men was borrowed from A IV 45 by the other texts cited. I would surmise that the two A passages took it first and the *Cakkavatti-sihanāda Sutta* last of all, because that is a much longer text, which like much of the *Dīgha Nikāya* has been built up by combining several pericopes.

I hope to have shown that this process of composition was sometimes done in a rather automatic way: in this case, at least, the results can no longer be plausibly claimed to reflect the Buddha's own terminology. I hope also to have shown that how the Buddha argued with brahmins can be relevant to understanding some aspects, including verbal details, of his teaching. This latter theme I intend to explore in future publications.

OXFORD

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### Notes

<sup>1</sup> All references are to PTS publications.

<sup>2</sup> A. K. Warder, in his *Introduction to Pali*, p. 131, uses this as a passage for reading but omits our expression, so he must have seen it as problematic.

## MINOR PĀLI GRAMMAR TEXTS: THE SADDABINDU AND ITS 'NEW' SUBCOMMENTARY

### Introduction

The epilegomena to volume I of the Critical Pāli Dictionary<sup>1</sup> give a list of 'fourteen minor texts' on Pāli grammar with a considerable number of exegetical works (see CPD Epilegomena 5.4.1–14)<sup>2</sup>. Most of these texts and their auxiliary literature were written in Burma between the 11th and the 19th century A.D.<sup>3</sup> The name 'minor grammar texts' (*saddānāy-kyam*<sup>3</sup>) is found in the *Piṭaka-to<sup>2</sup>-samuiṇ*<sup>3</sup>, a 19th century bibliography of the manuscripts kept in the Royal library at Mandalay.<sup>4</sup> It clearly refers to the size of the texts, which ranges from 20 to 568 verses, and is used in contrast to the 'major grammar texts' (*saddā-kri*<sup>3</sup>) written by Kaccāyana, Moggallāna, and Aggavaṃsa.<sup>5</sup>

The list in *Piṭ-sm* is not limited to the fourteen texts given as a group in the CPD. This limitation was apparently just a publisher's choice when the texts were first printed in Burma.<sup>6</sup> However, we also find anthologies of '16 minor grammar texts' published in Burma in 1937, and '15 minor grammar texts' published in 1954.<sup>7</sup>

These minor Pāli grammar texts are hardly known outside Burma and have never been edited in Roman script.<sup>8</sup> Therefore I venture to present an edition of the shortest text here, along with a subcommentary. It is the *Saddabindu* ('the drop of grammar') compiled by King Kya-cvā of the Pagan dynasty (1234–50 A.D.) for the use of the ladies in the royal palace.<sup>9</sup> It gives a mere glimpse of the traditional subjects in Kaccāyana's grammar: euphony (*sandhi*), nouns (*nāma*), case (*kāraka*), compounds (*samāsa*), noun derivatives (*tad-dhita*), verbs (*ākhyāta*), and radical suffixes (*kita*) are dealt with in 1–4 verses each.

The subcommentary apparently entitled *Ganthesāro nāma Saddabinduviniṇṇayo* (the investigation of the *Saddabindu* (text) called 'Essence of Book(s)')<sup>10</sup> was written by Sad-

dhammakitti Mahāphussadeva<sup>11</sup>, a native of Haripuñja (Lamphang in Northern Thailand)<sup>12</sup> in the late 15th century A.D.<sup>13</sup> The prologue mentions earlier subcommentaries.<sup>14</sup> Mahāphussadeva's work is called 'brand new subcommentary' in Northern Thailand.<sup>15</sup> It may have reached Burma when Chiangmai was under Burmese rule in the late 16th–18th century A.D.<sup>16</sup>, though it is not listed in Piṭ-sm.

A *Nissaya* on *Saddabindu* was written by Paṭhama Bā<sup>3</sup>karā Charāto<sup>2</sup> Rhañ Dhammābhīnanda with the title *Tipiṭakālañ-kārasiridhajamahādhammarājaguru* (1738–1800 A.D.)<sup>17</sup>

The text given here is based on the following sources:

P = Saddā-ñay 15 coṇ pāṭh, Rankun (Icchāsaya) 1954, pp. 58–60;

N1 = Saddā-ñay-nisya, Rankun (Praññ-kri<sup>3</sup>maṇḍuiṇ) 1922–25, fascicle 2, pp. 155–161;

N2 = Saddā-ñay 16 coṇ tvai nisya, Rankun (Jambū<sup>1</sup> mit chve) 1937, pp. 169–92;

Ṭ = Saddā-ñay-ṭikā, Rankun (Kavi myak-mhan) 1910, fascicle 7, pp. 169–72;

F = V. Fausböll: The Mandalay MSS in the India Office Library (JPTS 1894–96, pp. 49–50 § 162 (prologue and terminal title of *Saddabinduṭikā*))

N1 and N2 are almost identical. Ṭ contains a considerable number of misprints and damaged letters, so it has been difficult to establish an altogether satisfactory text. I would have liked to compare the whole of F and/or manuscripts or printed books from Northern Thailand..

The Ven. Charāto<sup>2</sup> Ū<sup>3</sup> Nyāṇika, a Burmese monk scholar at present residing in the new Burmese Buddhist Vihāra of London has kindly gone through the text and suggested a number of improvements. They have been included in the footnotes with the siglum (Ny).

[ ] show letters inserted by me to improve the text.

## SADDABINDU

1. Yassa ñeyyesu dhammesu nāṇumattam py aveditam  
natvā saddham-

## masaṃghaṃ taṃ SADDABINDUṃ

samārabhe.

2. kāḍiritā nava saṅkhyā kamena ṭādi yādi ca  
pādayo pañca saṅkhyā ti suññā nāma sarañ-ñā-nā.
3. sareh' eva sarā pubbā luttā vācī<sup>1</sup> parā<sup>2</sup> ramā<sup>3</sup>  
byañjanā c' āgamā vācī dīgharassādisambhavā.
4. k' ākasen' āgato 's' isi<sup>4</sup>? ken' iddhim atidissati?  
arāj' ākhv-aggi-mesinaṃ s'-otuka-megha-y'-itthiyo.  
sandhiyo.
5. buddho pumā yuvā santo rājā brahmā sakhā ca sā  
yat'-ādi dehi jantu ca satthu pitā 'bhibhū vidū.
6. kaññā-'mmā-ratti-'tthī pokkha- rañi-nady ūrū<sup>5</sup>-mātu-bhū  
napuṃsake tiyantā 'va pada-kamma-dadh'-āyuto.
7. gahitāggahaṇen' ettha suddhe syādy-antakā pume  
vimalā<sup>6</sup> honti ch' antehi '[t]thyam<sup>7</sup> pañcantehi  
dādhikā<sup>8</sup>  
napuṃsake payogā tu janakā honti ty-antato.  
8. padhānānugatā sabba- nāma-samāsa-taddhitā  
atiliṅgā nipātādi tato luttā 'va syādayo  
suttānurūpato siddhā go tv anto 'tha panādayo.  
nāmaṃ.
9. cha kārake<sup>9</sup> ca sāmismim samāso honti sambhavā  
taddhito kattu-kamma-  
sampa- dān'-okāsa-sāmisu
10. tisāḍhanamhi<sup>10</sup> ākhyāto kitako satta sādhāne  
sabbattha paṭhamā vutte avutte dutiyādayo.
11. manasā munino vutyā vane buddhena vaṇṇite  
vaṭṭā bhīto vivaṭṭatthaṃ bhikkhu bhāveti  
bhāvanaṃ.  
kārakam.
12. rāsi<sup>11</sup> dvippadakā<sup>12</sup> dvandā liṅgena vacanena ca  
luttā tulyādhikaraṇe<sup>13</sup> bahubbīhi tu khepayu<sup>14</sup>.
13. tappurisā ca khepoyā<sup>14</sup> dayā<sup>15</sup> ca kammadhārayā  
digavo cābyanā hārā<sup>16</sup> ete sabbāvahāritā.  
samāso.
14. Kaccādito pi ekamhā saddato niyamaṃ vinā  
'nekatthe sati hont' eva sabbe taddhita-paccayā.  
taddhitam.

15. kattari nāññathā kamme tathā bhāve tu merayā  
sabbe te pañcadhātumhi sañkhepena marūmayam<sup>17</sup>
16. gamumhi<sup>18</sup> tiguṇā etto sambhavā aññadhātusu  
anantā va payogā te ādesapaccayādihi<sup>19</sup>.  
ākhyātam.
17. kitā dipaccayā sabbe ekamhā api dhātuto  
siyūṃ 'nurūpato satta sādhanē sati pāyato.  
kitakam.
18. iminā kiñci lesena sakkā nātum jināgame  
payogā nāñinā sindhu<sup>20</sup> raso v' ekena bindunā.
19. rammam sīgham pavesāya puram piṭakasaññitam<sup>21</sup>  
maggojumaggatam  
maggam saddāraññe visodhito.
20. dhammena sobbhipatinā<sup>22</sup> parutthaniko ten' eva<sup>23</sup>  
kiñci jalito padīpo Kaccāyaṃ 'uttaratane  
cittagabbha<sup>24</sup> kone  
dhamma- rājā<sup>25</sup> gurunāmakena.  
Saddabindupakaraṇam samattam.

SADDABINDU-ABHINAVATĪKĀ  
GANTHASĀRO NĀMA  
SADDABINDUVINICCHAYO

Namo tassa bhagavato arahato sammāsambuddhassa.

Namissitvāna sambuddham tilokam pi mahādayam<sup>1</sup>  
dhammañ ca vimalam  
samgham puññakkhetam anuttaram  
saddattham icchantena tikkhapaññavisaradā<sup>2</sup>  
bhikkhunā Nānakittena parisuddhagūṇesinā  
yācito 'ham karissāmi SADDABINDU-  
VINICCHAYAM.

Porāṇehi katānekā santi yā pana vaṇṇanā  
na tāhi sakkā subuddham atisañkhepa-atthato  
tasmā nam vaṇṇayissāmi sabbe suṇātha sādhamo.  
Pacchā tabbinicchayañ ca sādhu gaṇhantu tatthikā

etaṃ samāvicāretvā yuttam gaṇhantu paṇḍitā  
ayuttam pana bhaḍḍentu<sup>3</sup> mā ca issā bhavantu te ti.

(§1) Paramasukhumanayasamannāgatam sakasamayasa-  
myantaragahanaviggāhaṇasamattham suvimālavipulapaññā-  
veyyattiyajananaṃ<sup>4</sup> saddalakkhaṇasahitam gāthāpādasāñ-  
khātam varajanaṇam passane akhilaṇayanasadisam *Sadda-  
bindupakaraṇam* ārabhanto pathamaṃ tava sabbattha  
bhayaṇīvaraṇasamattham ratanattayapaṇāmaṃ dassetuṃ  
yassa ñeyyesu dhammesu ty ādim āha.

Ettha hi sammāsambuddham *saddhammasamgham natvā*  
ti iminā ratanattayapaṇāmo vutto. Tattha tattha ratanattay-  
avandanaṃ tava bahudhā vitthārenti. Visesato pana rogan-  
tarāya vūpasamattham patthenti. Vuttañ hi: nipaccakāress'  
etassa—la—asesato (As 1, 15–16)<sup>5</sup>. Ratanattayavandanaṃ  
hi atthato vandanakriyābhiniṇṇādikā kusalacetanā. Sā hi  
vanditabbavandakāṇam khettajjhāsayasampadādītaya ca diṭ-  
ṭhadhammavedaniya bhūtā purāṇakassa kammassa balā-  
nuppadānavasena purimakkammanibbattitassa vipākasantān-  
assa rogantarāyakarāṇi upapīlako pacchedakakammāni vinā-  
setvā tam nidānaṃ rogād'upaddavasañkhātānaṃ rogantarā-  
yānaṃ anabhinibbattitam karoti. Tasmā ratanattayavandan-  
akaraṇam attanā samārabhitabbassa satthassa anantarāyena  
sampajjanattham bālakulaputtānaṃ vandanā pubbaṅgamāya  
paṭipattiyā anantarāyena uggahaṇādi-sampajjanatthañ ca.  
Ayaṃ ettha samudāyo, ayaṃ pañāvayavattho. Sammāsam-  
buddham *saddhammasamgham natvā* Saddabindupakar-  
aṇam samārabhe ti sambandho.

Yassā ti puggalanidassanam etaṃ, ñeyyesu dhammesu ti  
paññāvisayanidassanam etaṃ, *nānuttaman* ti bhavanidassa-  
nam etaṃ, *aveditan* ti kriyānidassanam etaṃ, *natvā* ti  
kattunidassanam etaṃ, *saddhammasamghan* ti kammanidas-  
sanam etaṃ, *natvā* ti kattunidassanam etaṃ, *saddhamma-  
samghan* ti kammanidassanam etaṃ, *Saddabindū* ti saññā-  
niddassanam etaṃ, *samārabhe* ti ākhyātakriyānidassanam  
etaṃ. yassā ti yena sambuddhena aveditan ti yojanā.  
Ñeyyesu dhammesu ti padadvayaṃ niddhāranasamudāye

yeva anumattaniddhāraṇiyaṃ. Tattha ñeyyesū ti ñātabbam ñeyyaṃ. Sabhāvalakkhaṇarasapaccupaṭṭhānapadaṭṭhāna-saṅkhātāṃ dhammāṃ gambhīrasāgarasadisāṃ dubbhiññeyyaṃ bālaputhujjanehi na sakkā jānitum, dhammassa gambhīrasabhāvattā. Taṃ hi niravasesato sabbaññutaññāssa ārammaṇaṃ eva hoti, na anatikkamavasena pavattati, tasmā: yāvataṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ ti ( ? ) vuttaṃ. Taṃ pana vacanaṃ udāhaṭṭaṃ ganthā yāmakatā<sup>6</sup> bhavēyya, atha pana Samantapāsādikāvinayaṭṭhakathāyaṃ (Sp 16–29) vitthāritāṃ eva. Taṃ pana oloketvā yathā icchitaṃ eva gahetabbāṃ.

Sabhāvaṃ dhārentī ti *dhammā*. Paramatthasabhāvā pac-cayehi dhāriyanti ti *dhammā*, dhāriyanti yathā sabhāvato ti *dhammā*. Atha vā : pāpake dhamme dhunāti vidhamsetī ti *dhammo*, salakkhaṇaṃ dhāretī ti *dhammo*, dhāriyati paṇḍi-tehi na bālehi ti vā *dhammo*. Tesu ñeyyā ca te dhammā cā ti *ñeyyadhammā*.

Tesu aṇati paṇṇati ti *aṇu*, mānettabbaṃ mattaṃ, aṇukañ ca taṃ mattañ cā ti *aṇumattaṃ*, aṇumattaṃ pamāṇaṃ ye sante ti *aṇumattā*, aṇukaṃ mattaṃ ti vattabbe *aṇumattaṃ* ti vuttaṃ. Kasmā 'aṇukathūlānī' ti (cf. Sn 431) pāliya na sameti ti. Saccaṃ etaṃ, gāthābandhachandānurakkhanatthaṃ ka-kārassa lopo daṭṭhabbo.

*Api* ti upasaggo, api-saddo dvivācako garahatthe ruciatthe ti. Vuttaṃ hi: garahatthe 'ruci-atthe'<sup>7</sup>, api-saddo dvivācako ti ( ? ). Tesu 'ruci-attho'<sup>7</sup> adhippeto. Ayaṃ pana amhākaṃ khanti. Keci pana garahatthe icchanti. Taṃ na yujjati. Kasmā ? 'Yo kappakoṭṭhi pi' ti (Sp 1, 4) na pametattā<sup>8</sup> api-saddo 'ruci-atthe'<sup>7</sup> ācariyena icchito. Taṃ pana amhākaṃ khanti eva sameti. Atha pana aññathā icchamānā vīmaṃsitvā gahetabbā.

Viditabbāṃ *veditaṃ*, ñāṇaṃ vidati jānāti etāyā ti vā *vedi*, vidanāṇe ta-paccayaṃ. Na vedi *avedi*, n' atthi vedi etāyā ti *avedi*. Namitunā ti natvā ācariyo.

Sataṃ dhammo *saddhammo*, hanatī ti *saṃgho*, samaggaṃ kammaṃ samupagacchatī ti vā *saṃgho*. Saddhammo ca so *saṃgho* cā ti *saddhammasaṃgho*. *Tan* ti sammāsambuddhaṃ.

Tattha *dhamma*-saddo pana sāmāññavacano dhammo sabhāvo pariyattī ti ādisu pavattati. Tesu pana sabhāvapari-

yatti idhādhippeto. Sabhāvapariyattī nāma kin ti ce, mag-gaphalanibbānasaṅkhāto sabhāvadhammo nāma, tepitakaṃ buddhavacanaṃ pariyattidhammo nāmā ti parihāravacanaṃ kātabbāṃ.

*Samgha*-saddo pana sāmāññavacano. Catuvaggapañcavag-gadasavaggādi ke tathā maggaṭṭhe ca phalaṭṭhe ca *saṃgha*-saddo pavattī ti codanā. Tesu pana maggaṭṭhe ca phalaṭṭhe cā ti veditabbā. Vuttaṃ hi:

Maggaṭṭhā ca phalaṭṭhā ca	atth' evāriyapuggalā,
ādito satta sekkhā ca	asekkhā arahā paro ti ( ? )

*Ñeyyesū* ti visesanaṃ, *dhammesū* ti visesyaṃ. Visesanaṃ nāma bahutaram: navatimsa visesanaṃ tulyādhikaraṇavise-sanaṃ, bhinnādhikaraṇavisesanaṃ; tulyādhikaraṇavisesita-baṃ, bhinnādhikaraṇavisesita-baṃ, kammavisesita-baṃ, kattuvisesita-baṃ, karaṇavisesita-baṃ, sampadānavisesita-baṃ, apādānavisesita-baṃ, adhikaraṇavisesita-baṃ, ādhā-ravisesita-baṃ, okāsavisesita-baṃ, padesavisesita-baṃ, bhinnavisesita-baṃ, abhinnavisesita-baṃ, bhinnābhinnavise-sita-baṃ, anubhūtavisesita-baṃ, jātivisesita-baṃ, kriyā-visesita-baṃ, guṇavisesita-baṃ, dabbavisesita-baṃ, nāma-visesita-baṃ, bhinnajātivisesita-baṃ, abhinnajātivisesita-baṃ, bhinnābhinnajātivisesita-baṃ, bhinnakriyāvise-sita-baṃ, abhinnakriyāvise-sita-baṃ, [bhinnābhinnakriyāvise-sita-baṃ, bhinnaguṇavisesita-baṃ,] abhinnaguṇavisesita-baṃ, bhinnābhinnaguṇavisesita-baṃ, bhinnadabbavisesita-baṃ, abhinnadabbavisesita-baṃ, bhinnābhinnadabbavisesita-baṃ, bhinnanāmavisesita-baṃ, abhinnanāmavisesita-baṃ, bhinnābhinnanāmavisesita-baṃ ti codanā. *Tulyādhikaraṇa-visesita-baṃ* ti kathaṃ tulyādhikaraṇavisesita-baṃ ti viññā-yatī ti. Abhinnapavattinimittāsaddā ekasmiṃ vatthunipa-vattā tulyādhikaraṇā nāmā ti.

Yass' ekattavibhattitaṃ <sup>9</sup>	ekasaṅkhyākriyā pi ca
samānaliṅgatā c' eva	tulyādhikaraṇaṃ bhavē ti
	(Kacc-bh 92)

vacanato; atha vā bhinnavisesanaṃ, dabbavisesanaṃ, guṇa-visesanaṃ ti. Hoti c' ettha:

Yasmā hi yā bhedañeeyam hoti tabbisesanam  
tañ ca jāti-guṇa-kriyā dabba-nāman ti

'nekadhā ti ( ? )

Tassa visesanam *tabbisesanam*, tassa visesyabhūtaassa atthassa visesanam. Kim atthā ti vitthārena saddasatthantare yeva atibahūtārā honti. Sace idha pana vitthārena ganthabhirukā bhaveyya dandhapañño, taṃ 'navatimsa visesanam nāma bahutaram kiṃ, payojanan' ti sandhāya vuttan ti.

Ahan ti padaṃ *samārabhe* ti kattā. Kattā ca nāma pañcavidhā: sayamkattā, hetukattā, kammakattā, vuttakattā, avuttakattā ti pañcadhā kattukāraṇā. Tesam pana bhedato: sayamkattā nāma 'suddho puññaṃ karoti' ty ādi, hetukattā nāma 'puriso purisam kammaṃ kāreti' ty ādi, kammakattā nāma 'sayam eva koṭṭhābhijjate' ty ādi, vuttakattā nāma 'puriso ratham karoti' ty ādi, avuttakattā nāma 'sūdena pacate odano' ty ādi. Vuttaṃ hi:

Sayamkattā hetukattā – pa – kattā pañcavidho hoti<sup>10</sup>  
ti ( ? )

Tesu vuttakattā idhādhipetto

Kammaṃ pana duvidham vuttāvuttabhedenā. Vuttakammaṃ nāma 'ahinā daṭṭho naro' ty ādi, avuttakammaṃ nāma 'ratham karoti puriso' ty ādi. Dvīsu avuttakammaṃ idhādhippetam. Kasmā ti ce, dutiyā vibhattidassanato. Puna kammaṃ nāma tividham nipphattivikativuttabhedenā. Nipphattikammaṃ nāma 'kuṭṭhaṃ karoti' ty ādi, vikkammaṃ nāma 'kaṭṭham jhāpeti' ty ādi, pattikammaṃ nāma 'rūpaṃ passati' ty ādi. Tesu pana pattikammaṃ idhādhippetam. Duvidham pana pattikammaṃ kāyacittabhedenā. Kāyapattikammaṃ nāma 'buddham vandeti' ty ādi, cittapattikammaṃ nāma 'ādiccam namassati' ty ādi. Dvīsu kāyapattikammaṃ<sup>11</sup> idhādhippetam. Icchitānīcchitanīcchitanīcchitakammabhedenā tividham. 'Bhattam bhuñjati' ty ādi icchitakammaṃ, 'visam gilati' ty ādi anicchitakammaṃ; nevicchitanīcchitakammaṃ nāma 'gāmaṃ gacchanta rukhamūlam pāvisi' ty ādi. Tesu icchitakammaṃ gahetabbam eva.<sup>12</sup>

Kasmā ti ce, natvā ti ce, pubbakālakriyāya katham jānitabban ti. Taṃ hi:

Ekakattā kriyānekā c' etaram pubbakālatam  
bhāvetvā ti amukasmim tam tadatthakriyā [matā]<sup>13</sup>  
ti ( ? )

*natvā* pubbakālakriyā tāva pacchā *samārabhe* ti padaṃ sandhāya vuttattā pubbakālakriyā yuttam eva hoti. Namudhātu, *natvā* ti c' ettha tvā-paccayo pubbakālādīsu catūsu atthesu dissati. Pubbakālo idha daṭṭhabbo ratanattaye. Kasmā ti ce. Apayuttito. Sace hi aparakālasim ganthakaraṇato pacchā namassanam siyā. Sace samānakālasim<sup>14</sup> ekakkhaṇe kriyādvayam bhaveyya. Sace hetumhi, namassanato yeva ganthakaraṇam.

No karuṇāya. Ayam ācariyo hi bahudhā pakārena ganthe passitum asakkonte dandhapañño natvā dayā uppajjati: katham pan' ime puggalā saddasatthacekā siyūṃ; saddasatthā hi bahutarā, ime pana mandapaññā ti. Tasmā dayā ce ti idaṃ sattham karoti, no namassanato. Namassanam pana kiṃ payojanan ti antarāya vināsanatthan ti. Nanu 'vocumhā: vandanaṃ pana vinā satthassa pakaraṇassa asijjhanattham karoti, sattham pana nippayojanam hoti. Tathā hi vuttaṃ:

Vinā hi maṅgalaṃ seṭṭham padumasamit'<sup>15</sup> ācariyo,  
karoti kira ghāṭeti siho tam vadhitvā gato<sup>16</sup>  
ti ( ? )

Ativiya dissati. Siho ti kālasīho idhādhippeto.

Tvā-paccayo tīsu sādhanesu kattusādhanam idhādhippetam, n' itaradvayam. Kasmā ti ce. Atthāyuttito. Sace hi kammāsā-dhanavacako siyā, tam sammāsambuddhan ti ty ādi padehi sambandho na yujjati. Kasmā ti ce. Sammāsambuddham ty ādi padānam avuttakammattā. Katham viññāyati ti codanā. Diṭṭhadutiya vibhattito. Dutiyā vibhatti ca avutto va hoti, katham viññāyati ti. 'Kammani dutiyāya kto' ti (Kacc 626)<sup>17</sup> vacanato,

'vutte tu paṭhamā hoti, avutte dutiyādayo'<sup>18</sup> ti ( ? )

vacanato, sace bhāvasādhanam siyā, tadā kammani sambandhanīyam na bhaveyya. Sace kammaṃ no iccheyya, tadā chaṭṭhi kammam eva bhavati. Kattusādhanam hi yuttam hoti.

Atha kho *samārabhe* ti kattuvācakena kriyāpadena samānādhikaraṇabhāvato tass' eva visesanabhāvato ca kattuvācako



vijāṇitabbo. Nanu 'sāmaññaṃ viśesyaṃ, bhedaṇaṃ viśesanaṃ' ti ( ? ) vacanato *samārabhe* ti padaṃ viśesanaṃ ti. *natvā* ti hi padassa sādhanattaya vācakattā pubbakālādi catunnaṃ atthānaṃ vācakattā sāmaññaṃ jātaṃ. *samārabhe* ti padassa kat[t]-vatthe yeva vācakattā ekantaparakālikattā ca bhedaṇaṃ jātaṃ ti. Saccam etaṃ, tathā pi evaṃ idha na daṭṭhabbaṃ. Imā pana *samārabhe* ti padaṃ viśesyaṃ, *samārabhe* ti vutte bhutvā sayitvā vatvā vāyaṃ kiñci sabbakammaṃ katvā *samārabhe* ti aniyamaṃ hoti. *Natvā* ti utte pana sesaṃ sabbaṃ pubbakriyaṃ nivattetī ti. Tvaṇ tena bhaviyamānā kriyākāmaṃ viya yathābhūtaṃ. Tathā pi apadhānaṃ hoti ti vuttaṃ.

*Anumattan* ti padaṃ paccattavacanaṃ kammaṇi hoti. Kathaṃ viññāyati ti ce, *yassā* ti padaṃ tatiyā vibhattiyaṃ eva bhajati. *yassā* ti yena sammāsambuddheṇā ti vuttattā paṭhamā kammaṇi hoti ti. Tathā hi vuttaṃ:

Yadā ca paṭhama kattā                      dutiyā kammaṃ eva ca  
yadā ca tatiya kattā                      paṭhamā hoti kammaṇi ti ( ? )

Idha pana paccattavacanaṃ kammaṇi yeva hoti ti veditabbaṃ. Sesaṃ pana vattabbaṃ na vitthārema. Sace vitthāre ganthagaruṇā bhavēya taṃ saddasatthantare yeva bahutaṃ. Vitthāretvā idha pana na vakkhāmi, tatthike hi gavesetvā gahetabbā ti.

Tattha sappati uccāriyati ti *saddo*, saddiyati kathiyati ti vā *saddo*, sappati sotaviññāṇārammaṇabhāvaṃ āpajjati ti vā *saddo*, uccāriyati ti vā *saddo*. Utujasaddo cittaṃ ca, tattha pacchimo idhāhippeto. Kasmā ? So va munindamukham-bujasambhūto upādāyupasaṅkhāto *saddo*. Sappa-dhātu uccāraṇe ti hi dhātu 'rañju-dādihi' dha di-dda kirā kvaci jada-lopo cā' ti (Kacc 661) suttena da-paccayaṃ katvā 'para dvebhāvo ṭhāne' ty (Kacc 40) anena da-kārassa dvebhāvaṃ katvā rūpasiddhi veditabbā.

Bindati paggharati ti *bindu*; bindapaggharaṇe ti hi dhātu. 'vid-ante ū' ti (Kacc 616) ū-paccayaṃ katvā 'kvacādi majjhatarādi'<sup>19</sup> suttena ū-paccayaṃ rassam katvā rūpasiddhi. Bindu viyā ti *bindu*. Atha vā saddānaṃ Kaccāyanādīnaṃ bindu *Saddabindu*, saddesu vā Kaccāyanādīsu bindu *Saddabindu*, saddaṇ ca taṃ bindu cā ti *Saddabindu*. Tesu paṭhamo tappurisadvayaṃ eva labbhati. Kasmā ti ce, *Saddabindū* ti na

vuttaṃ. Saccam etaṃ, *Saddabindū* ti paṭhanti. Na doso ti vacanaṃ ācariyena vuttaṃ. Nanu va-kārassa ba-kāraṃ katvā kiṃ payojanaṃ ti codanā. Va-kārassa ba-kāraṃ avinābhāvato yathā taṃ pālī ti yuttaṃ hoti. La-kārassa la-kāraṃ katvā pālī ti vuttaṃ hoti. Tathā hi:

Sabba ty atra vikāro                      he ty uccate anaññaṇo  
tassa rūpaṃ dukā hoti                      la-kārassa tathā pi vā  
Chindadanto yathā nāgo                      kuñjarakkhādhigacchati  
evaṃ pi vaṇṇa-vikāro                      tabbohāraṃ vigacchati ti ( ? )  
vuttaṃ hoti.

Atthe kathā ti *aṭṭhakathā*, sabbathā pi yathānūrūpavasena vaṇṇavikāraṃ kātābbaṃ.

(§2) Evaṃ ratanattayavandanaṃ dassetvā idāni attanā sammārabhitassa pakaraṇassa paṭiññātabhāvaṃ dassetuṃ *kādiritā* ty ādim āha. Tattha *kādi* ti ko ādiye sante ti kādayo; iritabbā kathetabbā ti *iritā*, ira-dhātu kathane. Nimitabbā *saṅkhyā*. Navaṇ ca navaṇ ca navaṇ ca *navā* ekaseso kātābbo. Navaṇ ca taṃ saṅkhyā cā ti navasaṅkhyā. Ṭo ādiye sante ti *ṭadayo*, yo ādiye sante ti *yādiyo*, po ādiye sante ti *pādayo*, saro ca ño ca no ca *sara-ñña-nā*. Tattha *kādi*-akkharā nāma yathā ka, kha, ga, gha, ṇa, ca, cha, ja, jhā ti navakkharā nava saṅkhyā nāma kavīhi kathitā. *Ṭady*-akkharā nāma yathā ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dhā ti navakkharā nava saṅkhyā nāma saddasatthavidūhi vuttā. *Yādy*-akkharā nāma yathā ya, ra, la, va, śa, ṣa, sa, ha, ḷa ti 'me navakkharā nava saṅkhyā nāma viññūhi iritā. *Pādy*-akkharā nāma yathā pa, pha, ba, bha, mā ti pañcakkharā pañca saṅkhyā nāma paṇḍitehi bhāsītā. *Sara-ñña-nā* ty aṭṭha sarā ṇa-nā yeva suññaṃ nāma cā ti, taṃ yathā a, -pa- o, ṇa, nā ti pakāsītā ti. *Kamenā* ti<sup>20</sup> kamaṃ eva padacchedo. Evaṃ dvitālīs'-akkhare lekhaṇā ti ime<sup>21</sup> pañca vagge katvā kulaputtānaṃ tipītakesv eva paṭubhāvāyā ti. Tesu pana ka-ṭa-yā ti tayo vaggā *nava saṅkhyā* nāma, pādi-vaggā *pañca saṅkhyā* nāma, sara-ñña-nā ti dasakkharā *suñña* nāma. Tesam nāma pabhedato saññaṇaṃ pan' atthāya pañcavagge katvā ty adhippāyo. Tesam pana lakkhaṇaṃ kathaṃ viññāyati ti. Tattha kā ti padaṃ 1 (ekaṃ) lekhaṃ, khā ti padaṃ 2 (dve) lekhaṃ, -pa- jhā ti 9 (nava)

lekhaṃ kātabbam: 1, 2, 3, 4, 5, 6, 7, 8, 9. Tā ti padaṃ 1 (ekaṃ) lekhaṃ, -pa- dhā ti padaṃ 9 (nava) lekhaṃ likhitab-  
bam eva: 1, 2, 3, 4, 5, 6, 7, 8, 9. Ya, ra, la, va, śa, ṣa, sa, ha,  
lā ti es' eva nayo. Pā ti padaṃ 1 (ekaṃ) lekhaṃ -pa- mā ti  
padaṃ 5 (pañca) lekhaṃ kātabbam: 1, 2, 3, 4, 5. A, ā, -pa-  
o, űa, nā ti suññā nāmā ti daṭṭhabbam. Suññā nāma aṭṭha  
lakkhaṇam: bindu kātabbam o, o, o, o, o, o, o, o, o. Idha  
lekhaṃ udāhaṭam: tiṃsame purise nāvutyō, 39,000, ga-jha-  
a-ñā-na. Idam pana lekhaṃ sabbattha veditabbam. Hoti c'  
ettha:

ādi-vaggā nava saṅkhyā	tādi-yādi-vaggā tathā
pādi-vaggā pañca saṅkhyā	ādi-n'-antā suññā pi ca,
ete pañca vagge tāva	pacchā lekhaṃ kare budhā <sup>22</sup>
	ti ( ? )

Tesaṃ atha sarānaṃ byañjanānaṃ ca ekakkharam ekapā-  
dam bandhitvā<sup>23</sup> kulaputtānaṃ mukhamaṇḍanāya dassento  
āha:

a-dadam ā-raṇaṃ buddhaṃ	.....
abhivaḍḍhaṃ puññabalaṃ	iritam dhammaṃ uttamaṃ.
i hoti kāmakilesaṃ	u-ṭi-cchedasaṅgaṃ ekaṃ
un'-ekameka pureti	sambodhā ca varuttamaṃ
ohāya lokam <sup>24</sup> gaccheyya	heh' etaṃ paṇamām' aham
aki-kāra-puppham idaṃ	khaṃ caranti vihaṅgame
gata-kāre jane passa	ghaṭeti vāyāmaṃ iṭṭha
ñā-'kkharo sara-nissāya	n' atth' ekaṃ piṭakattaye
tasmā v' assa vikāro	niggahitaṃ ti avhayaṃ
vajjeyya puṃ mahārājā	chaḍḍe jaṭaṃ vijatahi
jan' etth' ādānabhāvena	c' āgamā puññasampadam
ñātabbam dhammajātaṃ ti	phutaṃ rañcato iṭṭha va
ṭhatvā puññānubhāvena	ṭāhi gaṇhāhi phaladam
vaḍḍhaṃ vaḍḍhena ācāyaṃ	ṇahi iṇaṃ na gāheyya
tārehi na-karaṃ iṇaṃ	tāhi rājatavānubhā
dadam yantāna dhammena	dhammaṃ gaccheyya kāmato
narehi attano gehe	bāhirakkhāhi samaṇe
vālesi sarīraṃ jātā	phāsu pase viyo hoti
ayaṃ silavisuddhānaṃ	maritvā idha lokamhā
yāhi sagganivāsaṃ	ratim pemaṃ rājajane

labhitvā attano gehaṃ	dhammikaṃ viya passati
ratana-ttayaṃ mahā	kāmadharehi khattiya
saritvā inane ante	maṇe gaṇaṃ vinodaye
lā-ti kīlantarājāno	atha tejena tādinā ti ( ? ).

Evaṃ dvetālisakkhare gahetvā ekapādam ekakkharam  
subandhitvā rājovādam dasahi kāraṇupāyaṃ ti kasmā ti ce,  
ekakkharam nāma ekapādam bandhitvā katthaci dissati ti.  
Saccaṃ, taṃ pan' ekakkharam ekapādam nāma tāva hotu,  
caturo akkharā gāthā nāma atthi, 'sādhimethu'ty ādihi  
*Porāṇavuttodayaṭikāyaṃ* ( ? ) vuttaṃ. Atha vā dve akkharā  
ti-akkharā catu-akkharā ca gāthā nāma honti ti:

Rājā	pātu
sabbaṃ	maccam ( ? ).
Sudevo	vassatu
sabbassaṃ	samāram ( ? ).

Tathā caturo akkharā porāṇehi bandhitā atthi, taṃ yathā: ca,  
bha, ka, sā ti:

cāja dujjanasaṃsaggaṃ	bhaja sādhu samāgamaṃ
kara puññaṃ ahorattiṃ	sara niccam aniccataṃ ti ( ? ).

Tesaṃ attho ativiya pākato yeva.

(§3) Evaṃ dvetālisakkhare pañca vagge katvā gāthāban-  
dhane ca dassetvā idāni pubbaluttaparaluttasarānaṃ bhedaṃ  
dassento āha: *sareh' eva* ty ādi. Tattha *sarā* ti saranti  
gacchanti pavattanti ti *sarā*. Tehi *eva-saddo* sannitṭhānak-  
araṇattho adhippeto. Pubbe bhavā *pubbā*, pubbe jātā *pubbā*,  
pubbe pavattā ti vā *pubbā*. Adassanaṃ lopo, luppanaṃ vā  
lopo, pubbaṃ ca taṃ lopaṃ<sup>25</sup> cā ti *pubbaluttaṃ*. Pubbaluttassa  
bhāvo pubbaluttā ti pi apare. *Vācī* ti saṅkhyāvacanaṃ,  
catusaṭṭhi ti vuttaṃ hoti. Para luttā *parā*<sup>26</sup>, pariyosāne luttā  
*parā*<sup>26</sup>ty attho. *Ramā* ti saṅkhyāvacanaṃ, dvipaññāsā ti  
vuttaṃ hoti. *Byañjanānaṃ ca āgama*[t]ṭhāne *vācī*, catusaṭṭhi  
honti ti attho.

*Digharassā* ca akkharā yathā *sambhavā* ti ādi-saddena c'  
ettha saṃyogakkharānaṃ lopaṃ saṅgayhati. Pubbalutta-  
paraluttasarānaṃ byañjanānaṃ c' āgamaṃ padacchedo kā-

tabbo. Tattha pubbaluttasarā tāva vuccate, taṃ yathā: 'tatrāyam ā' ty ( ? ) ādi. Paraluttasarā nāma yathā: 'Cattāro 'me bhikkhave' (A I 5, 10), 'Kimsūda vittam' ty (S I 42, 4) ādi. Sesā pana sarūpato saviññeyyā va, adhippāyato ca supākaṭṭa yeva.

(§4) Evaṃ pubbaluttaparakāṭṭadibhedam dassetvā idāni sandhipadacchedam dassetum āha: *k'ākāsenā* ty ādi. Tattha padacchedo tāva vuccate: ko ākāsenā āgato, so isi. Kena iddham atidissati. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, meghā, ya, itthiyo ti padacchedo. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, megha, yā, itthiyo ti padacchedo ty apare. *Ko* ti ko jano, *so* iti eva; *kena* kāraṇena, *iddhī* ti jānaṃ, *ati* bahutarā, *ari* ti paccatthikā, *ajā* ti eḷako, *ākhū* ti undūro, *sā* ti sunakho, *otukan* ti biḷāro, *mā* ti indu<sup>27</sup>, *yā* ti mahikā mattikāpuṇḷo<sup>28</sup>, undati khanatī ti *undūro*<sup>29</sup>, susu-saddam nadatī *sunakho*, sāmikaṃ suṇātī ti *sunakho*, biḷāyaṃ saddam rātī ti *biḷāro*, vivegena satte lāti gaṇhātī ti *biḷāro*, mahiyaṃ setī ti *mahimso* (As 62, 26), mahiyaṃ ravatī ti vā *mahikā*. Sā aja-paccatthikā, otukaṃ ākhu-paccatthikā, meghā aggi-paccatthikā, itthī isinaṃ paccatthikā, mā yā-paccatthikā cā ti sambandho. Sesam uttānattham eva, attho pi suviññeyyo vā ti. Idam gāthābandham sandhicchedapakāsanatthāya katan ti adhippāyo.

Iti sandhikappass' atthavaṇṇanam paṭhamam.

(§5) Evaṃ paramavicittasandhikaṇḍam dassetvā idāni nāmakaṇḍabhedam dassetum āha: *buddho* ty ādi. Buddho ti buddha-saddo, puma-saddo, yuvā-saddo, santa-saddo, rāja-saddo, brahma-saddo, sakha-saddo yathākkamam<sup>30</sup> etesaṃ va *sā* cha anto pume yeva hotī (cf. vss. 7bc) ti veditabbā. Nibbacanam pan' ettha kattabbam eva. Bujjhati uccāriyati ti *buddho*, buddha-saddo. Sesam vicāretvā viggaho kātabbo. Buddho ca pumo ca yuvo ca santo ca rājā ca brahmā ca sakha cā ti samāhāradvando kātabbo. Ca-saddo pan' ettha samuc-cayattho adhippeto. Yati-saddo ca ādi-saddo ca dehī-saddo ca jantu-saddo ca satthu-saddo ca pitu-saddo ca abhibhū-saddo ca vidū-saddo cā ti, pume yeva hotī ti daṭṭhabbā. Cha

antā nāma a-kāranta, ā-kāranta, i-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā honti.

(§6) Evaṃ pumalingādibhedam dassetvā itthilingādibhedam dassento āha: *kaññā* ty ādi. Tāsam pi pa[da]cchedo tāva kaññā, ammā, ratti, itthī, pokkharanī, nadī, ūrū, mātu, bhū kātabbo. Attho ca viggaho ca pākaṭṭo yeva. *Itthiyam eva pañca antā* honti (cf. vss. 7d), yathā: ā-kāranta, i-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā pañca antā nāma. Evaṃ itthilingādibhedam dassetvā idāni napumsakalingam dassento āha: *napumsake* ty ādi. Tiyantaṃ eva napumsakalingā bhavanti, pada, kamma, dadhi, āyuvaseṇa viññāyati ti. *Eva-saddo pan'* ettha sannitthāpako adhippeto.<sup>31</sup> *Tiyantā* ti-anta. 'Jinavacanayuttaṃ hi' (Kacc 52); 'Liṅgaṃ ca nipphaj-jate' (Kacc 53); 'Tato ca vibhattiyo' ty (Kacc 54) ādi sutte adhikicca 'Jhalānam i-y-u vā sare vā' ti (Kacc 70) suttana i-kārassa iy-ādesam katvā, 'Pubbam adho' ty (cf. Kacc 10) ādi suttana, 'Saralopo' ty (cf. Kacc 83) ādi suttana, 'Naye param yutte' (Kacc 11) suttana rūpasiddhi veditabbo.

A-kāranta, i-kāranta, u-kāranta, o-kāranta saṅkhātā pi antā napumsakalinge honti (cf. vss. 7d). Vuttaṃ pi c' etaṃ:

Antā pumamhi raso <sup>32</sup> ca	usu ca itthilingikam
napumsake tiyantā va	tepiṭakesu saññitā.
na vijjant' ettha sensā ca	sandeham mā kare budho
	ti ( ? ).

Attho pana tissāya siddho hotī ti.

(§7) Etaṃ catud(!)asa ante dassetvā idāni tyādi vibhattiyo antesv ādi bhedaṃ dassento gahitā *syādi*. Ettha buddho ti ādikesu syādi vibhattiyo pana *anta pume* yeva honti. *Gahita-agahaṇena* antehi ti yojanā. *Vimalā* ti saṅkhyāvacano, tisa-tacatupaññāsā ti vuttaṃ hoti. *Thyan* ti itthiyaṃ, *pañcantehi* ti pañca antehi. Puna gahita agahaṇana *syādi* vibhattiyo honti. *Dādhi* ti saṅkhyāvacano, aṭṭha nava satan ti vuttaṃ hoti. Syādi-vibhattiyo yujjantā pana *napumsake* yeva bhavanti. Puna gahita *agahaṇenā* ti antato; *janakā* ti saṅkhyāvacano, aṭṭha ekasatan ti vuttaṃ hoti. Tena vuttaṃ:



'Tisaṃghāni ca ante ca pume syādi vibhattiyo  
sataṃ dāḥā itthiyaṃ hi aṭṭhasataṃ napuṃsake  
tepiṭakesu vijjanti na ūnaṃ adhikaṃ pi vā  
antaṭṭhānena pi peyya gahitā gahaṇena cā' ti ( ? )

(§8) Evaṃ pumādiliṅgabhedāñ ca dassetvā idāni vibhat-tilopapadhānaṃ dassento āha: *padhānā* ty ādi. Avayave na sahavattatī ti *sabbaṃ*, nāmañ ca nāmañ ca nāmāni, sabbañ ca taṃ nāmañ cā ti *sabbanāmaṃ*. Samasanaṃ *samāso*, tesam hitaṃ *taddhitaṃ*, sabbanāmañ ca samāso ca taddhitañ cā ti dvando. *Sabbanāmasamāsataddhitasāṅkhātā padhānalin-ḡānugatā* eva bhavanti. *Atiliṅgā* tiliṅgavirahito ty attho. *Ādi-*saddena upasaggādīnaṃ saṅgayhati, *syādayo* vibhattiyo tato *nipāta*-upasaggaṭṭhānato hontī. *Luttā* eva *siddhā* ti eva-saddo sannitṭhāpako adhippeto. *Go* ti go-saddo, anta-virahito go-saddo atthapadhānasaṅkhāto saddo *siddhā*<sup>33</sup> yeva *suttena anurūpato* ti go-saddo dasa vācako hoti:

Go-saddo sagga-ramāsīsu vajirānunevādisu<sup>34</sup>  
dassane nayanantesu<sup>35</sup> pasumhi vacane bhuvī ( ? )<sup>36</sup>

Sesaṃ pana vattabbam eva n' atthī ti.

Iti nāmakappass' atthavaṇṇanaṃ dutiyaṃ.

(§§9-10) Evaṃ vicittanāmakandaṃ dassetvā idāni kāra-kakandaṃ dassento *cha kārake* ty ādi. *Cha kārakesū* ti cha kārakesu *samāso hoti*, *sāmismim* pana yathārahaṃ ti daṭṭhabbaṃ. *Kattu-kamma-sampadāna-okāsa-sāmi ca taddhito* ti gotta-taddhitādayo *sambhavanti*.

*Ākhyāto* ti ākhyātavibhattiyo *tisādhanasmim* kattu-kamma-bhāvasādhānesu sambhavanti. *Kitakā* ti kitapaccayādayo satta sādhanesu sambhavanti ti yojanā. Imasmim pana *satta sādhanā* tayo paccayā kita-kicca-kitakicca-bhedena. Tesu ye paccayā yebhuyyena kattari vattanti, te *kitā* nāma. Ye paccayā bhāvakammesu vattanti, te *kiccā* nāma. Ye paccayā sabbesu vattanti, te *kitakiccā* nāmā ti veditabbā. Vitthāro pana upari āvibhavissati.

Karaṇaṃ *kāro*, kāro eva *kārako*. Gamanapacanādikaṃ kriyaṃ karoti nipphādeti ti *kārako*. Cha eva *kārako cha-*

*kārako*. Tesu saṃ dhanam assa atthī ti *sāmī*. Tasmim samasanaṃ *samāso*, saddo samāsiyati ti *samāso* attho. *Sammā* anurūpā bhavanti ti *sambhavā*. Karoti ti *kattā*, kariyate taṃ ti *kammaṃ*, saṃ sutthum ādadāti gaṇhāti ti *sampadānaṃ*. Okāsaṃ viya ācikkhati ti *okāso*, sahavattati ti *sāmī*. Taddhitañ ca kattu ca kammañ ca sampadānañ ca okāsañ ca *sāmī* cā ti *dvando*. Sādhetaḥ sādhanam ti eva *sādhanaṃ*. Ācikkhati ti *ākhyāto*. Vibhattiyo kitetabbādikā paccayā. *Cha kārakesū* ti vattabbe chandānurakkhanatthaṃ ū-kārassa rassaṃ<sup>37</sup> katvā ti veditabbam.

Sabbapadesu *paṭhamā* yeva hontī ti *vutte* samāsataddhitā-khyātakitakehi dutiyā ca na bhavitabbam. Kasmā ? Samāsa-taddhitākhyātakitakādīhi na *vutte dutiyādi* yathārahaṃ eva hoti.

Vutte kammādisāmismim lingatthe pathamā siyā  
na vutte ca bhavant' aññā dutiya anurūpato  
ti vuttaṃ. (Cf. Bālāvatāra vss. 359)<sup>38</sup>

Attho pana suvijānitabbam eva.

(§11) Tad anantaram eva *kārakā*<sup>39</sup> sambandham katvā āha: *manasā* ty ādi. *Vutyā* ti vuttinā, *vaṭṭā ti saṃsāravatṭā*, *vivaṭṭan* ti vipaṇcitukāmassa<sup>40</sup>, *bhāvanan* ti kasiṇaparikammādihi vaḍḍhanaṃ. Tattha viggaho kātabbo. Monam vuccati nānam, monam assa atthī ti *muni*. Ko so bhagavā, tassa vaṇṇitabbe *vaṇṇite*. *Vane* vaṭṭati, punappunaṃ nibbattati ti *vaṭṭā*, saṃsārā visesena vaṭṭati kammaṃ muṇcati ti *vaṭṭam*<sup>41</sup>. Tasmā bhīyati dassati ti *bhūto*, ko so bhikkhu; chinnabhinnapaṭam dhāreti ti *bhikkhu*; saṃsārabhayaṃ ikkhati passati ti vā *bhikkhu*; kilese bhindati ti vā *bhikkhu*, bhikkhati yācati ti vā *bhikkhu*. Bhāveti punappunaṃ vaḍḍheti ti *bhāvanā*, kasiṇaparikammādikam. Saṃsāro nāma kin ti, khandha-dhātu-āyatanānaṃ abbocchinnaṃ pavattattā saṃsāro ti. Ten' āha:

Khandhānañ ca paṭipāṭi dhātu-āyatanāna ca  
abbocchinnaṃ pavattattā saṃsāro ti pavuccati [ti]  
(Vism 544 = Vibh-a 149).<sup>42</sup>

Evam vutta samsaravattam nāma manasā bhāvanam muninā vutte vaṇṇite, buddhena vaṇṇite vane bhāveti vaṭṭavivaṭṭam bhāveti bhūto bhikkhū ti yojanā. Tass ' attho channam kārakānam eva siddhantā dasseti. Katham ? Bhikkhu kat-tukārakam, bhāva[nam] kammakārakam, vutyā karaṇakār-akam<sup>43</sup>, vaṭṭā apādānakārakam, vane okāsakārakañ cā ti dasseti. Manasā munino vutyā ti gāthābandhena channam kārakānam siddhantā dasseti. Attho ca suviññeyyo va.

Iti kārakakappass' atthavaṇṇanam tatīyam.

(§§12-13) Evam nayavicittakārakakaṇḍam dassetvā idāni samāsakaṇḍam ārabhanto āha: *rāsi dvipadikā* ty ādi. Tattha *rāsi* ti saṅkhyāvacano, dvisattati ti vuttam hoti. *Dvandā* ti dvandasamāsā dvipadikā rāsi, bahubbīhisamāsā *tulyādhikar-āṇā* eva *liṅgena ca vacanena* ca vibhattinā honti. *Khemayu* satapañcadvedasa kammadhārayasamāsādayo saṅkham vīsati digu-abyayībhāvasamāsā ca *hārā* atthavisati. Tattha *dvipadikā dvandā* ti dve padāni dvedvenā vā *dvandā*. Dvandasadisattā ayam pi samāso dvando ti vuccati. Līnam aṅgam *liṅgam*, liṅgam viyā *tiliṅgam*. Vuccate anenā ti *vacanam*. Ca-saddo atthānapayogo. Tulyam samānam adhikarānam attho yassa tam *tulyādhikarānam*. Bahavo vihayo yassa so *bahubbīhi*, bahubbīhi sadisattā ayam pi samāso *bahubbīhi* ti vuccati.

Tassa puriso *tappuriso*, tappuriso viyā ti *tappuriso*, tap-purisasadisattā ayam pi samāso *tappuriso* ti vuccati. Uttar-apadatthapadhāno *tappuriso* ti vuttattā. Kammam iva dvayam dhāreti ti *kammadhārayo*, yathākammaṃ kriyañ ca payojanañ ca dvayam dhāreti. Tathā ayam samāso ekass'<sup>44</sup> atthassa dve nāmāni dhāreti ti adhippāyo.

Diguṇo ca te gavo<sup>45</sup> cā ti dvegavo *digu*, saṅkhyāpubbanapūmsake kattasaṅkhātehi dvīhi lakkhaṇehi gato avagato ti *digu*, digusadisattā ayam pi samāso *digū* ti vuccati.

Byayam bhavanti ti *byayībhāvā*, byayībhāvānam paṭipak-kho ti *abyayībhāvo*. Abyayānam atthe vibhāvayanti ti vā *abyayībhāvo*, vināsanavasena anayanti pavattanti ti vā *abya-yam*. Upasagganipātapadadvayam vuttañ ca:

Na byaso tisu liṅgesu                      sabbāsu ca vibhattīsu

yesam n' atthi padānan tu              tāni vaccanti abyayā ti ( ? ).

Abyayānam attham bhāveti ti *abyayībhāvo*. Vuttañ ca:

Sadisaṃ tisu liṅgesu                      sabbāsu<sup>46</sup> ca vibhattīsu,  
vacanesu ca sabbesu                      yaṃ na byeti tad *abyayan*  
ti ( ? )

Tihi liṅgehi yo yasmā                      vibhattīhi<sup>47</sup> ca sattahi  
byayam na pāpuṇāti ti                      abyayībhāvā ti kittito.

Sayam kataṃ makkatiko<sup>48</sup> va jālanti ettha pana dve paṭipāṭiyā atthassa gahetabbattā abyayatthavibhāvanā n' atthi ti sayam katan ti samāso abyayībhāvo na hoti. Tathā pubbapadatthapadhāno abyayībhāvo. Keci pana: abyayāthapubbaṅgamattā anabyayam bhavati ti *abyayībhāvo* ti pi vadanti. Ayam pana amhākam khanti ruci. Abyayatthapub-baṅgamattā anabyayam pi padaṃ ekadesena abyayam bha-vati etthā ti *abyayībhāvo*. Ettha ca ekadesaggahaṇam 'ko 'yam majjhe samuddasmin' ti ( ? ) imāya pāliyā sameti, samuddassa majjhe, majjhe samuddasmin ti hi viggaho. Attho pana samuddassa majjhe icc eva yojetabbaṃ. Abyayī-bhāvo nāma du[vi]dhā nāmapubbapadaṃ abyayapubbapadañ cā ti. Tattha gāmapati nagarapati ty ādisu nāmapadapub-bapado ti, upanagaraṃ upagaṅgan ty ādisu abyayapub-bapadañ cā ti. Vuttañ ca:

Nāmapubbapado ca so                      abyayapubbapado tathā  
nāmupasagganipāta-                      vasena duvidhā mato ti ( ? )

Abyayībhāvo satta vibhattīhi vattati. Tam yathā: yāni yāni phalāni ti yathāphalam, pathamā abyayībhāvo; sotam anu-vattate [ti] anusotam, dutiyā; jivassa parimāṇe na tiṭṭhate [ti] yāvajīvam, tatīyā; saddhāya upeto [ti] upasaddham, catutthi; guṇato uddham [ti] uddhamguṇam, pañcamī; nagarassa anto [ti] antonagaraṃ, chaṭṭhī; itthiyam adhikicca<sup>49</sup> [ti] adhitthi, sattamī abyayībhāvo nāmā ti veditabbo. Abyayībhāvo nāma niccāniccavasena duvidho vā ekavidho vā ti codanā. Abyayī-bhāvo nāma aññapadassa viggahattā pubbapadhāno aparapadhāno ti ce, pubbapadhāno ti parihāro. Tathā nicco, so abyayībhāvo saññāvasena dipito. Eko padhāno abyayībhāvo

pubbapadaṭṭhānaṃ<sup>50</sup> kiṃ payojaṇaṃ. Payojaṇaṃ pana vitthārena saddasatthantaresu hoti. Idha pana saṃkhiṭṭena vuttaṃ. Vuttaṃ ca:

Dvandā dvipadikā c' eva	dasa honti ca gaṇanā
bahubbīhi tappuriso	dvesatā gaṇasambhavā.
Kammadhārayasamāsā	kajā honti ca gaṇanā
digu-'byayā ca samāsā	dayitan ti yā saññitā [ti] ( ? )

Iti samāsakappass' atthavaṇṇanaṃ catutthaṃ.

(§14) Evaṃ gambhīrasamāsakaṇḍaṃ dassetvā idāni tad-dhitakappam ārabhanto āha 'Kaccādito' ty ādi. Kaccāyana-gottāditō *niyamam* niyamaṇaṃ eva, *vinā* vajjetvā *anekatthe sati, sabbe taddhitapaccayā* nādayo honti eva niyamaṇaṃ na hoti. Tatth' ādi-saddena Vāsudevagottādayo. *Api*-saddena taraty-ādi-taddhitādayo saṅgayhati<sup>51</sup>. Gottataddhitā nāma kin taṃ ti. Vāsiṭṭha, Gotama, Kaccāyana, Aggivessana, Moggallān'-Ukātta,<sup>52</sup> Vāsudeva, Vaccha<sup>53</sup>, Nārā[ya]na<sup>54</sup>, ukkaṭṭha<sup>55</sup>-majjhimahīnakaṇḍhādisaṅkhātehi jātigottataddhitādi daṭṭhabbā.<sup>56</sup> Gottataddhite aṭṭha paccayā honti, yathā ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, ṇera, ṇava iti 'me aṭṭha veditabbā<sup>57</sup>. Taratyāditaddhite cattāro, ten' āha:

Dve paccayāni ekā va	dvīsu suttesu vattate
vikappādiggahaṇena	vuttā ṇikānikā duve ti
	(Sj 446cd, 447ab). <sup>58</sup>

Rāgataddhite eko, ten' āha:

Rāgāditaddhite eko	paccayo sa-ṇa-kāra
saṅkhepen' eva jāneyya	anekatthesu sodhito [ti]
	(ab = Sj 447cd). <sup>59</sup>

Jātātaddhite cha paccayā honti, ten' āha:

Suttana <sup>60</sup> iminā c' eva	im'-iy'-ik'-ādiggaṇaṇena ca
kiyo cāpi ca saddena	(cha) jātyā honti paccayā
	ti (Sj 448). <sup>61</sup>

Samūhataddhite tayo paccayā honti, eko tā-paccayo liṅgattayesu vattati. Ten' āha:

Kaṇ(a)-ṇā paccayā vuttā	samūhatthesu liṅgato
liṅgattayena gahito	hoti tā-paccayā idhā ti <sup>62</sup>
	(cf. Sj 449). <sup>63</sup>

Ṭhānataddhite eko, ten' āha:

Iyo so paccayo eko	vattati ṭhānataddhite
saddasatthe iya, eyya	te vidhanavicāritā ti
	(Sj 450). <sup>64</sup>

Upamātaddhite eko, ten' āha:

Upamātaddhite eko	āyitattaṃ pavattati
saddasatthe idha viya	therena na katā idhā ti
	(Sj 451). <sup>65</sup>

Nissite py eko<sup>66</sup> va paccayo, saddasatthantare pana dve ti. Ten' āha:

Nissite paccayā dvidhā	lottha aññattha vattate
ṇe eko paccayo eva	Kaccāyane <sup>67</sup> na dīpito [ti]
	(cf. Sj 452). <sup>68</sup>

Bahulataddhite py eko<sup>66</sup> va saddasatthe pana tayo, yathā:

Bahulataddhite ālu	paccaye ko pavattati
satthesu āluko c' eva	therena na katā idhā ti
	(cf. Sj 453). <sup>69</sup>

Seṭṭha-taddhite pañca paccayā, yathā:

Adhite pañca paccayā	taddhite suvisesane
tara, tam', isik', iy', iṭṭhā	icc ete pañca paccayā ti. <sup>70</sup>

Assatthitaddhite nava paccayā, saddasatthe pan' ekādasa, ten' āha:

Assatthi taddhite vī ca	ī-sī-ika-ra-vantu ca
mantu ca sa-ṇa-kāro ca	paccayā nava dīpitā,
satthe idha iyā c' eva	therena na katā idhā ti <sup>71</sup>
	(Sj 454 cd, 455 a-d).

Pakatitaddhite eko va, vuttaṇ ca:

Pakati taddhite eko	maya-paccayanāmakō
bahupakāro vidhīsu	ñātabbā <sup>72</sup> taddhitesinā ti. <sup>73</sup>
	(ab = Sj 455 cd).

Pūraṇataddhite pañca, saddasatthe pana satta, ten' āha:

Pūraṇe paccayā pañca	ima, t̥tha, ttā, tiye pi ca
pūraṇatthe pavattanti	ñātabbo taddhitesinā
tha, ma, a-paccayā sabbe	therena [na] katā idhā ti.
	(ab, cd = Sj 456). <sup>74</sup>

Saṅkhyātaddhite eko va paccayo. Vuttañ ca:

Saṅkhyāya taddhite eko	paccayo ko ti dīpito,
visati visataddhitam	tass' odāharaṇam matam ti
	(ab = Sj 457 ab). <sup>75</sup>

Lopādesāgamāvuddhi <sup>76</sup>	saṅkhyāne pakatihi ca
ñeyyo <sup>77</sup> satthānusārena	aññatra vividhā katā ti ( ? ).

Vibhāgataddhite dve, saddasatthe pana tayo, yath' āha:

Suttena paccayo vutto	vibhāge dhā vibhāgato
so paccayo vibhāgato	ca-saddena pakāsito
saddasatthe vidham vutto	vibhāgo ca vibhāgato ti ( ? ). <sup>78</sup>

Ime pannarasa taddhitāni. Sesā nidhanatti<sup>79</sup> ñāṇavatā saddasatthesu gahetabban ti *Kaccādito* ti etena gottataddhite sādhanatthan ti dasseti. *Apī* ti padena sabbataddhite sādheti ti dasseti. Attho pana suviññeyyo.

Iti taddhitakappass' atthavaṇṇanam pañcamam.

(§§15–16) Evaṃ paracittanayagambhīrataddhitakaṇḍam dassetvā idāni ākhyātakaṇḍam ārabhanto 'yam ācariyo āha: 'kattari' ty ādi. Kattari ti kattusmiṃ, sabb' ete payogā pañca dhātumhi honti, *nāññathā*. Satta satam te payogā pana kamme yeva honti, *tathā* nāññathā. *Bhāve* payogā vipavattanti, *merayā* satavisapañcādhika saṅkhyāvacano. *Pañca dhātumhi* payogā honti, *saṅkhepena* saṅkhittena, *marumayam* sahassa pañcasatavisapañcādhika saṅkhyāvacane, *gamumhi*<sup>80</sup> payogā pana *tiguṇā* tihi guṇitā honti. *Etto* pañcadhātuto sambhavānurūpaṃ gahetabbaṃ eva. *Te* ca *payogā* aññathā dhātusu anantā aparimāṇā eva. *Ādesapaccayādihi*<sup>81</sup> sambhavanti ti. Ettā vatā *payogā pañcadhātumhi* gaṇanavasena *marūmayam* aññadhātūsu pi yebhuyyena

pavattantā na gaṇitabbā. *Rūpasiddhipakaraṇam* oloketvā gahetabbaṃ. Sesavacanam eva vattabbaṃ n' atthi ti. Attho pana supākaṭo.

Iti ākhyātakappass' atthavaṇṇanam chaṭṭham.

(§17) Evaṃ ākhyātakaṇḍam dassetvā idāni kitakappaṃ dassento āha: *kitādī* ty ādi. *Sabbe paccayā kitādī*<sup>82</sup> *ekadhātuto siyūṃ*. Anurūpato<sup>83</sup> yathāsambhavato *satta sādhanē sati* pi pāyato yebhuyyena pavattanti, ettha *ādi*-saddena kitakiccapaccayā saṅgayhanti<sup>84</sup>. *Api*-saddena dhātusādhanāni saṅgayhanti.<sup>84</sup> Kito ādiye sante ti *kitādayo*. Paṭicca etasmā ti *paccayo*. Kitādī eva paccayā *kitādipaccayā*. Saha avayavena vattati ti *sabbaṃ*, payati yebhuyyena pavattati ti *pāyo*. Pāya-saddo bāhullavācako, yebhuyyenā ti attho. Ye paccayā bāhullena kattari pavattanti, te kitā nāma. Ye paccayā bāhullena bhāvakammesu<sup>85</sup> vattanti, te kiccā nāma. Ye paccayā sabbesu vattanti, te kitakiccā nāma. Vuttañ c' etaṃ:

Tayo ca paccayā ñeyyā	kitakā kiccakā tathā
kitakicjakanāmañ ca	saddasatthe pakāsitā.
Kitakā kattari ñeyyā	bhāvakammesu kiccakā
kitakiccā tu sabbattha	yebhuyyena pavattare ti ( ? ).

Kitapaccayā nāma kiṃ tanti pucchā. Vuttañ h' etaṃ:

Ñvu, <sup>86</sup> ro, ṇa, ka, ta, ti, tu ca	tāve, <sup>87</sup> i, anta, māna, tum,
tuna, tvāna c' ime tera-	se kitapaccayā <sup>88</sup> siyūṃ.
anīyo, <sup>89</sup> tabba, ṇyo, ricca,	ririya, kha sabbapaccayā
te kiccāpaccayā nāma	ñātabbā paccayesinā.
Ño ca yu kvi ca rammo ca	ṇu, <sup>90</sup> ṇvu, tu, āvi idha a
t̥tha, raṭṭhu, āni, <sup>91</sup> a, nu, kā	pannarasa kitakiccā ti
	(cf. Sj 483–96, Kacc-bh 169–72).
kitapaccayā terasa	cha honti kiccāpaccayā
kitakiccā pannarasa	catutimsa samūhato ti ( ? ). <sup>92</sup>

Saddasatthantare pana kitakiccabhedena dvedhā vuttā ti. Tathā pi lakkhaṇavasena vuttan ti daṭṭhabbaṃ. Kitādī ti etena kita-kicca-kitakiccaye sādheti ti dasseti. *Apī* ti padena satta<sup>93</sup> sādhana vuttarūpaṃ<sup>94</sup> ti dasseti. Adhippāyo pana ativiya pākaṭo yeva.

Iti kitakappass' atthavaṇṇanaṃ sattamaṃ.

(§18–20) [Evaṃ kitakaṇḍaṃ] dassetvā idāni attanā kattab-  
bassa pakaraṇassa guṇaṃ dassetuṃ *iminā kiñci lesena* ti ādi  
āraddhaṃ. Sabbe *payogā* pana *ekena bindunā nāṇinā* kula-  
puttena nāṇena samannāgatā *saddārañṇe* saddasaṅkhāte  
ārañṇe<sup>95</sup> *jināgame* vihitā *sakkā*<sup>96</sup> *nātuṃ* paṭituṃ, *binduraso*<sup>97</sup>  
bindurasa-upalakkhito vegena sīghagamanena, *iminā kiñci*  
*lesena* iminā upāyena te payoge jānitvāna<sup>98</sup> sīghaṃ<sup>99</sup> pavesāya  
*puram*<sup>100</sup> piṭakasankhātaṃ puram [rammaṃ] ramitabbaṃ  
nānā nayehi maggo upāyo *ujumaggaṃ tam* kulaputtānaṃ  
*maggaṃ* upāyaṃ visodhito mayā ti adhippāyo. Nānāyena  
*saddārañṇe* ti yojanā. Patisaraṇaṃ karotī ti *paṭikaṃ*, paṭi-  
visuṃ vā karotī ti *paṭikaṃ*, patisaraṇaṃ kariyati etehi ti vā  
paṭikaṃ, paṭikaṃ viyā ti paṭikaṃ. 'Tesu vuddhi'<sup>101</sup> ti (Kacc  
404) ādinā suttena paṭika-saddassa piṭakādeso hotī ti  
kate rūpaṃ. Saññiyate saññī, piṭakā ti saññī piṭakasaññī,<sup>102</sup>  
piṭakasaññī eva piṭakasaññī<sup>102</sup>, piṭakasaññī yassa taṃ piṭa-  
kasaññitaṃ, tassa bhāvo *piṭakasaññitaṃ*.<sup>103</sup>

Iti GANTHASĀRAM<sup>104</sup> SADDABINDUVINIC-  
CHAYAM samattaṃ.

Yo thūpathūpo va dhiro  
samāno<sup>105</sup> jinassa dhātu  
patitṭhānabhūto<sup>106</sup>  
vasihi katehi anekanekā kārāpayante HARIPUÑ-  
JAYASMIM<sup>107</sup>  
suvaṇṇapaṭeḥi acchādayitvā harissaraṃsihi<sup>108</sup> jajjaḷamāno  
āvhayitabbo<sup>109</sup> va nāma  
rammaṃ nānāta so nayena āvuto.<sup>110</sup>  
Yonagare<sup>111</sup> abhi-  
vaḍḍhayanto visuddhasīlo samaṇānaṃ indo  
laddhābhisekho<sup>112</sup> PHUSSA-  
DEVA-tthero<sup>113</sup> rājādhirājino ti pūjayitvā.  
Taṃ thūpathūpavaraṃ  
nissaya TĪKAM karonto HARIPUÑ-  
JAYASMIM  
SADDASSA BINDU-  
vivaraṇatthaṃ seṭṭhassa ganthaṃ  
GANTHASĀRASāri.

Evaṃ saddanayagambhīre  
ganthā saddhānaddhiyā sattasu  
dhammato  
atibhayisāyaṃ<sup>114</sup> GANTHA-  
SĀRASĀRAM sotunam uttama<sup>116</sup> tipīṭaka  
jānaṃ<sup>117</sup>  
Tasmā yeva ca dhirā  
nipuṇā<sup>118</sup> mandapaññā ca ye etaṃ  
sumana<sup>119</sup> patipakaraṃ  
vārayeayaṃ vasocitte<sup>120</sup> te 'bhiññātavārā.  
Pamuditahadayānaṃ  
sattupame gaveyyaṃ acchambha  
sīlavutti<sup>121</sup>  
sadhutiparasati sihā-  
dhūre sabbaṅgasampanne  
ramme sādhujaṇākiṇṇe  
vaḍḍhane sabbavatthūhi  
nagare gocaraṃ katvā  
vasissāmi āham ettha  
nādaṃ nāñño deyyuṃ  
HARIPUÑJAYA<sup>122</sup> nāmake  
janasutanisevite  
rājaseṭṭhanivāsīte  
ārāme RAMMA nāmake  
TĪKĀYAM racitā mayā ti.

Iti bhaddanta SIRISADDHAMMAKITTĪ-MAHĀ-  
PHUSSADEVA ttherena<sup>123</sup> racito GANTHASĀRO nāma<sup>124</sup>  
niṭṭhito, paripuṇṇo, samatto.

Devaloke manusse vā  
sabbesaṃ pavaro hutvā  
Manussalābhaṃ laddhāhaṃ  
sarūpo nāṇasampanno  
samsaranto punappunaṃ  
nāṇatikkaṃ labhāma' ahaṃ.  
virūpo mā bhava mama  
pahomi piṭakattaye.

SADDABINDU TĪKĀ niṭṭhitā.

### Notes to the Introduction

1 siglum CPD Epil, see bibliography.

2 the 14 texts (with 30 auxiliary works) are as follows:

CPD	Pi- sm	author, text	origin, date (century)	size	auxiliary works
5.4.1	395	Saddhammasiri Saddatthabhedacintā	Laṅkā	400 vss.	3



5.4.2	398	(Mahā)Yasa Kaccāyanasāra	Thaton 13th	72 vss.	4
5.4.3	435	Saddhammakitti Ekakkharakosa	Toungoo, 15th	131 vss.	1
5.4.4	416	Saddhammaguru or Saddhammapāla, Saddavutti	Pinya	115 vss.	4
5.4.5	409	(King) Kya-cvā Saddabindu	Pagan 13th	20 vss.	2
5.4.6	405	Nāgita Saddasāratthajālīni	Pinya 14th	516 vss.	1
5.4.7	391	Samgharakkhita Sambandhacintā	Laṅkā before 13th	122 items	2
5.4.8	422	Saddhammañāṇa (also ascribed to King Kya-cvā's daughter) Vibhattyattha	Pagan 14th	37 vss.	2
5.4.9	411	Dhammadassi Vaccavācaka	Pagan	59 vss.	3
5.4.10	419	Ariyavaṃsa (Dhammasenāpati) Ganthābharāṇa	Sagaing 15th	97 vss.	4
5.4.11	425	Māṅgala Ganthāṭṭhipakaraṇa	Pagan 14th	36 items 110 items	
5.4.12	414	(Mahā)Vijitāvi Vācakopadesa	Sagaing 13th	120 vss.	1
5.4.13	402	(Mahā)Yasa Kaccāyanabheda	Thaton 13th	180 vss.	2
5.4.14	393	Dhammasenāpati Kārikā	Pagan 11th	568 vss.	1

*Saddatthabhedacintā* (CPD 5.4.1), and *Sambandhacintā* (CPD 5.4.7) and a subcommentary on it were written in Śrī Laṅkā; one subcommentary on *Saddabindu* (CDP 5.4.5,2) and *Ganthābharāṇa* (CPD 5.4.10,2) were written in Northern Thailand; all other texts were written in Burma. The *Ganthāṭṭhipakaraṇa* (CDP 5.4.11) has two versions, both in prose (see note 7).

3 The earliest text, the *Kārikā* (CPD 5.4.14), was written in the reign of King Kyan-cac-sā<sup>3</sup>; no text seems to be later than the 15th century A.D., but the 'minor grammar texts' appear as a closed collection only in modern times.

4 siglum Piṭ-sm, see bibliography.

5 CPD 5.1, 5.2, and 5.3 respectively

6 The two Burmese printed books mentioned as 'Saddā ṇay 14, Rangoon 1281 B.E.' and 'Saddā-ṇay nīya, Rangoon 1284 B.E.' were most likely published by Praññ-kri<sup>3</sup> maṇḍin, the *Nissaya* being identical with N1 used for this edition. Moñ Nūvan<sup>1</sup> Moñ (1975) § 415 states that another

*Nissaya* publication was issued in 5 fascicles by Kavi-myak mhan Press between 1898 and 1904 and reprinted in 1923 (approximately). The order of texts differs from the issue by Praññ-kri<sup>3</sup> maṇḍin Press; the *Ganthāṭṭhi Nissaya* is replaced by the *Nissaya* of the *Rūpabhedapakāsani*.

7 These two anthologies are used as P and N2 for this edition. In Be 1954 the order of texts is slightly different. The first nine texts are the same. Next come *Vācakopadesa* (CDP 5.4.12), *Kaccāyanabheda* (CPD 5.4.13), *Kārikā* (CDP 5.4.14), *Ganthābharāṇa* (CPD 5.4.10). Then follows *Ganthāṭṭhipakaraṇa* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthāṭṭhipakaraṇa* and *Mahāganthāṭṭhipakaraṇa* in the preface (*Ichchāsayanidānaṃ* p. kha). The editors state that the larger text (101 prose items) is actually a subcommentary on the shorter text (36 prose items). Apparently CPD 5.4.11 refers to the larger text. The last text (serial number 15) is *Rūpabhedapakāsani* by Nñon-kan Charāto<sup>2</sup> Ū<sup>3</sup> Cakkinda, also known as Ū<sup>3</sup> Budh (1787–1842 A.D.).

8 CPD lists Sinhalese prints for the two texts written in Śrī Laṅkā and several works written in Burma, i.e. the *Vibhattyattha*, and subsidiary works on *Ganthābharāṇa*, *Kaccāyanabheda*, and *Kārikā*. *Sannayas* for *Sambandhacintā* and *Kaccāyanabheda* are also mentioned.

9 The text is mentioned in Gv 64,4 (*Kyācvā-rañño Saddabindu nāma pakaraṇaṃ . . . akāsi*) and 73,28 (*Saddabindupakaraṇaṃ . . . attano matiyā Kyācvā nāma raññā katā*), Sās 76, 25, Piṭ-sm § 409, PLB 25, Bode (JPTS 1908) p. 99, Bode (JPTS 1894–96) p. 79. Bode (l.c.) and Franke (PGL 55) state that King Kya-cvā's preceptor is regarded as author by some sources (PGL 55: *Rājaguruthera*). This view is apparently based on a faulty reading in Gv 73,28 (Ee 1886, M: *dhammarājassa gurunā aññatarācariya katam*); cf. Bode (JPTS 1894–95) p. 79, note 1. Sās 76, 11–77, 6 and Piṭ-sm § 289 (s.v. *Paramatthabindu*) give some details on King Kya-cvā. He was the son of King Jeyyasimkha, and took the title of *Dhammarāja*. His name Kya-cvā is regarded as a derivation from the Burmese word *kya-na-cvā* because he was extremely well versed in the Tipitaka (Sās 76, 13–16: . . . *Jeyyasimkhanāmakassa rañño putto Kyācvā nāmako rājā rajjaṃ kāresi. Dhammarājā ti pi nāma lañchaṃ paṭigganhi. Tīsu pana piṭakesu yathābhūtaṃ vijānakatāya Marammavohārena Kyācvā* (so read) *ti vohāriyati*).

10 Fausböll (JPTS 1894–96 pp. 49–50, § 162) describes a manuscript of this subcommentary in the India Office Library and gives the text of the prologue and the terminal title with the author's name. The subcommentary is called *Saddabinduṭṭhipakaraṇa* and the author Sirisaddhammakitti-Mahāphussadevathera (cf. PLG 55). The title *Saddabinduvinicchya* is mentioned by Bode (PLB 25 note 4). The title *Ganthasāro* is found in T used for this edition.

11 The Burmese printed edition refers to the author as Sirisaddhammakittimahāphussarevatthero both on the title page and in the terminal title. The verses in the colophon call him Phussar(!)evatthera.

12 Haribhūṇja (or Labhūṇja, Sās 48, 21 foll.) is sometimes identified with Chiangmai (so Sās 49,5), but see Likhit Likhitananda (1980), pp. 64 foll. Haripūṇja is the older capital of the Mons which was captured by the Northern Thais, while Chiangmai was founded by them as their new capital.

13 Likhit Likhitananda (1980) p. 72 describes the author as a contemporary of Nānakitti, the author of several *Yojanā*-s, who was a junior

- contemporary of King Tilokarāja (1442–87 A.D.).  
 14 T vss. 3cd: *porāṇehi katānekā santi yā pana vannaṇā*. A subcommentary by King Kya-cvā himself is mentioned in Piṭ-sm § 410 (cf. CPD 5.4.5,1).  
 15 So Likhīt Likhitananda (1980) p. 72  
 16 from 1578–1774 (Likhīt Likhitananda (1980) p. 66).  
 17 cf. Piṭ-sm § 966 and Mon Nīvan<sup>1</sup> Mon (1975) § 415. The date is based on Lha Šamin (1961) p. ba.

*Notes to Saddabindu*

- 1 = catusatthi (T)  
 2 sarā (T)  
 3 = dvipaṇṇāsa (T)  
 4 asi, ist (T)  
 5 so T; P N1,2 uju  
 6 = tisatacatupaṇṇāsa  
 7 = thiyam (Ny)  
 8 = atthanavasatam  
 9 cha kārakesu (T)  
 10 °asmim (T)  
 11 = dvāsattati  
 12 dvipadikā (T)  
 13 °ā (T)  
 14 khemayu (T); = dvādasasatam  
 15 = dveḷūnavīsati  
 16 = atthavīsati  
 17 maru° (T)  
 18 gemumi (T)  
 19 paccayā pi hi (T)  
 20 sindu- (T)  
 21 so T; P °sankhātum  
 22 or sabbha° ? (Ny); P sobbi-; T om.  
 23 paratthanipakena va ? (Ny)  
 24 so Ny; P °gambha-; T om.  
 25 so Ny; P rāja; T om.

*Notes to subcommentary*

- 1 F lokakhīṇa mahodayam  
 2 F -dam  
 3 F -tṭentu  
 4 ñeyyatthajananam? Ny  
 5 metrical passage, reference by Ny  
 6 ganthanīyamakathā ?  
 7 so Ny; T ruci-  
 8 pan' ettha?  
 9 T ya so katta-  
 10 metrical passage (Ny)  
 11 T -sampatti-  
 12 similar examples in Kacc-bh 59–63  
 13 [ ] supplied by Ny  
 14 so Ny; T samānam  
 15 padussat' it' ?  
 16 metrical passage (Ny)  
 17 reference by Ny  
 18 metrical passage (Ny)  
 19 Kacc 403: kvacādi majjhuttarānam dīgha-rassā paccayesu ca (supplied by Ny)  
 20 T kamevā ti  
 21 T 'me  
 22 so Ny; T budhā  
 23 so Ny; T binditvā  
 24 so Ny; T loka  
 25 Ny luttan  
 26 so P; T sarā  
 27 T induro  
 28 T -puñja  
 29 T -re  
 30 so Ny; T -kkammaṃ  
 31 T 'dhippeto  
 32 so Ny; T rasse  
 33 Ny -o  
 34 Ny Vajīrākkaniśākare  
 35 Ny nayanādisu

- 36 cf. Ekakkharakosa 24–25  
 go goṇe thi pume sese  
 sagge vajire vācāyam  
 gītari khandhe gandhabbe  
 ise surassati-disāyaṇi ca

pumindriye jale kare  
 bhūmyam nāṇe ca sūriye  
 cande dukkhe sugāyane  
 go-saddo samudīrito.

and Abhidhānapadīpaṭīkā (ad Abh 495 goṇo go)

sagge kare ca vajire  
 thī sorabheyyi nett'-ambu-

balibaddhe ca go pumā  
 disā-vacana-bhūmisu.

- 37 Ny lopam  
 38 source slightly different  
 39 so Ny; T kārāṇa  
 40 Ny vimuccitu°  
 41 Ny vivatṭam  
 42 source slightly different  
 43 T -kārāṇam  
 44 so Ny; T etassa  
 45 so Ny; T Dīguvo cā ti  
 46 T sabbesu  
 56 Cf. Sj 443–444:

Vāsīttho Gotamo c' eva  
 Moggallāyano 'cc ādi ca  
 Vāsudevo ca Vaccho ca  
 majjhimo kanhādi gottam

- 47 metrical passage (Ny); T vibhatti  
 48 Ny -tako  
 49 T -kicca  
 50 Ny pubbapadapadhānam  
 51 Ny -anti  
 52 Ny Sakāṭa  
 53 T -ā  
 54 T Narana  
 55 so Ny; T aggaṭṭha

Kaccāno Aggivessāno  
 uttamo ti pavuccati.  
 Nārāyano Sākāṭo pi  
 hīno nāmā ti vuccate.

- 57 cf. Sj 445:

no nāyano ca nāṇo ca  
 ṇi ca ṇiko ca atth' ete  
 Cf. also Kacc 344–349.

neyyo nero ṇaṇo pi ca  
 apecca honti paccayā.

- 58 cf. Kacc 350, 351; Sj 447: ṇika, ṇiya  
 59 Kacc 352: ṇa  
 60 Kacc 353  
 61 ima, iya, ika, kiya  
 62 T pi  
 63 Kacc 354: kaṇ, ṇa Kacc 355: tā  
 64 Kacc 356: iyo, iya, eyya  
 65 āyitatta  
 66 so Ny' T byako  
 67 so Ky; T -yana, cf. Kacc 358  
 68 lo, ṇe  
 69 Kacc 359: ālu, āluko  
 70 tara, tama, isika, iya, ittha;  
 cf. Kacc 363 and Sj 454  
 71 cf. vī ca, ī, sī, ika, ra, vantu,  
 mantu, na, iyā; (Kacc 364–370)  
 72 so Ny; T -tabba  
 73 Kacc 372: maya  
 74 Kacc 373–374, 384–385: i, ma,  
 ttha, ttā, tiya, tha, ma, a

- 75 Kacc 378: ti  
 76 so Ny; T lopādesog-  
 77 T ṇo yyo  
 78 Kacc 397: dhā sa  
 79 taddhitatthiṇā ? (Ny)  
 80 so P; T gemumi  
 81 so P; T ādesa paccayādi pi  
 82 Ny kitādi  
 83 so Ny; T anurūpagato  
 84 so Ny; T -ati  
 85 so Ny; T -dhammesu  
 86 so Ny; T ṇo  
 87 so Ny; T tāva  
 88 T tapaccayā  
 89 so Ny; T aṇiyo  
 90 so Ny; T sva  
 90 so Ny; T tu, ratthu  
 91 so Ny; T tu, ratthu

92 terasa kitapaccayā:

ṇvu (Kacc ), ro (Kacc 534–535, 538–539), ṇa (Kacc 524, 528–529),  
ka (Kacc ), ta (Kacc 555–557), ti (Kacc 552), tu (Kacc ), tāve  
(Kacc ), i (Kacc 551), anta, māna, tuṃ (Kacc 565), tuna, tvāna  
(Kacc 564);

cha kiccapaccayā:

aniyo tabba (Kacc 540), ṇyo (Kacc 541), ricca (Kacc 542), ririya (Kacc  
554), kha (Kacc 560);

pannarasa kitakiccapaccayā:

ṇo (Kacc ), ca (Kacc ), yu (Kacc 533, 547–548), kvi (Kacc 530),  
rammo (Kacc 531), ṇu (Kacc ), ṇvu, tu, āvi (Kacc 527), tṭha, raṭṭhu,  
ini, a, nu, kā (Kacc 566).

93 T sattā

99 so Ny; T sikkhā

94 ?

100 so P; T rūpaṃ

95 so Ny; T -saṅgahe aññe

101 Kacc 404: tesu vuddilopāgama-  
vikāraviparītādesā ca

96 so P; T sattā

102 T repeats

97 P sindhuraso

98 so Ny; T jānitāna

103 The epilogue is difficult to restore satisfactorily from the single printed  
book available to me.

The final verse of Saddabindu is ignored in the subcommentary. Ny has  
supplied the following Pāli paraphrase:

(§20) *dharmena* dhammānurūpaṃ, *sobhapatina* (vā *sabbhapatina*)  
sahasamuddena pathavitale issarena, *parathanipaken' eva* paresam  
atthahitāvahe nipuṇena, *gurunāmakena* gurūhi dinna-(Kya-cvā ti)-  
nāmakena, *dharmarājā* dhammarājena, *Kaccāyanuttaratane*-Kaccā-  
yanācariyena utta-(kathita)-saddanaya-atthanayasāṅkhātehi ratanehi  
sampunne, *cittagabbhakoṇe* vicitrāgabbhassa, ovarakassa koṇe, ekadese,  
*padīpo* dīpajālā, *kiñci* thokamattam, *jālito* ujālito.

105 T samano

114 so Ny; T ti abhayisāyam

106 so Ny; T paṭipattihāna-

115 T parāriṅganthi-

107 so Ny; T paripaṇca

116 so Ny; T sotunamattama-

108 T harisaramsihi

117 T bhi-

109 so Ny; T avavha-

118 so Ny; T -puṇṇā

110 so Ny; T avatto

119 so Ny; T tumana-

111 T yoha- cf. Sās 48,18–52,3 on

120 so Ny; T paso-

*Buddhism in Yonakaraṭṭha*

121 T sihavutti

112 so Ny; T laddho

122 so Ny; T 'RIPUÑCEYYA

113 T PHUṢSAREVA

123 so Ny; T ganthasāronodha

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Ñāvan<sup>1</sup> Moṇ, Moṇ: *Kun<sup>3</sup> bhoñ khet mranmā nissaya myā<sup>3</sup> cā cu cā  
rañ<sup>3</sup>* (Catalogue of Burmese Nissayas belonging to the Kun<sup>3</sup> bhoñ  
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Yam, Ū<sup>3</sup> (Muiñ<sup>3</sup>khuiñ<sup>3</sup> mruī<sup>1</sup>cā<sup>3</sup> piṭaka-to<sup>2</sup> 'up man<sup>3</sup>kri<sup>3</sup> Mahāsiri-  
jeyyasū): *Piṭakat-to<sup>2</sup> samuiñ<sup>3</sup>*, Rangoon (Hamsāvati) 1959

Gv = Ganthavamsa

Kacc-bh = Kaccāyanabheda

Sj = Saddasāratthajālīnī

Pāli texts are cited in conformity with the conventions in CPD.

MAINZ

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